THE
Church-Catechism
With a
BRIEF and EASIE
EXPLANATION
THEREOF,

For the help of the meaneſt Capacities and weakeſt Memories, In order to the eſtabliſhing them in the Religion of the Church of *England*.

By *T. C. D. D.*

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An Advertiſement.

THE *end of this ſhort Explication is to render the Principles of Chriſtian Religion, comprized in the* Church Catechiſm, *plain and eaſy to the meaneſt Capacities. And the Method thereof is this:* 1. *The Catechiſm is printed in a different Letter, on the left hand page, that it may be firſt learned by it ſelf.* 2. *The ſeveral Queſtions of the Catechiſm, are put under a proper Title, containing the Subject of each Queſtion, and the Anſwers to them are broken to pieces by a few brief and plain Explicatory Queſtions; ſo that ignorant Learners may eaſily underſtand the full meaning of them. And thoſe who cannot read, or cannot get long Anſwers by heart (which want Inſtruction the moſt) need not be diſcouraged by this Method, becauſe they are not required hereby to Anſwer any more than* Yes, *or* No, *which will be no burthen to their Memory, and yet will exerciſe their Judgment, and as well teach them to underſtand the ſenſe of their Catechiſm, as try whether they do ſo or no. Yet thoſe of better capacity may exerciſe their Memory alſo, and by frequent reading the Explicatory Queſtions, will be able to repeat them after the Catechiſt, and turn them into an Affirmative or Negative Propoſition, thus,*

Qu. *Ought your Name received in Baptiſm to put, &c.*

Anſ. *Yes, my Name received in Baptiſm ought, &c.*

Qu. *Are not Infants by reaſon of their tender Age, &c.*

Anſ. *No, Infants are not by reaſon of their tender, &c. and ſo in the reſt.*

Now this may be of uſe, as well to Parents in private, as to Miniſters in publick; we may firſt ask the Learners ſo many Queſtions of the Church Catechiſm, *as they think fit for one time; and then beginning again, may firſt tell them the Title or Subject of each Queſtion, and then examin them by the Explicatory Queſtions belonging thereunto. And if the Miniſter pleaſe to inlarge a little in a plain diſcourſe upon every Explicatory Queſtion, and alſo*

to shew unto what part of the Answer in the Church Catechism *it doth refer, the Learner will better understand it, which will make the necessary duty of Catechising still more profitable, and will drop Knowledge by degrees into these narrow-mouthed Vessels, for whose sake this method was contrived. And the success it hath had, on many very young Children, and very ignorant Country People, hath encouraged the Publication thereof, in hopes it may be very serviceable, not only for private Families, but also for Country Congregations, as well to invite the Learners to come in greater numbers by its easiness, as to instruct them by its plainness. And the whole is no other than the* Church Catechism *enjoyned by Law, briefly explained; and no more imposed to be gotten by heart, than that which the Church requires, the rest being only contrived to make that understood, and try if it be so. It is hoped the Right Reverend Governors of the Church, (to whose censure the whole is humbly submitted) will not dislike the publication thereof, in order to the fitting the more ignorant sort, for those great Duties of Confirmation and the Lords Supper.* 'I need not here add any thing concerning the 'Divine Institution and Antiquity of Catechising; the 'Excellency of our Church-Catechism, both for its agree-'ableness to Primitive Forms, and its exact Method; nor 'shall I now enlarge upon the necessity and use of this 'Profitable and Pious Duty, Having in a peculiar Dis-'course upon Catechising treated of these particulars, and 'exhorted, 1. Ministers to promote not only the learning the 'Catechism by rote, but understanding thereof. 2. Parents 'and Masters both to instruct their Children and Servants 'in private, and to bring them to Church to be publickly 'Catechised. 3. And excited the Younger and Ignorant people 'to come willingly. To which Discourse I refer the Reader Companion to the Altar, *Pag.* 451, 452, *&c.*

Short Discourses upon the Whole *Common-Prayer*, designed to Inform the Judgment, and Excite the Devotion of such as daily use the same; by *Tho. Comber*, D.D. Sold by *Robert Clavell*.

THE

THE INTRODUCTION.

§. ALmighty God having Created our first Parents after his own Image, did condescend to enter into a Covenant with them, wherein he promised Life to them, and their Posterity, upon condition of perfect and perpetual Obedience, and threatned their Disobedience with Death.

§. Our first Parents through the temptation of Satan, wilfully transgressed the Commandment of God in eating the forbidden Fruit, and thereby brought themselves, and all their Posterity, into an Estate of sin and misery.

§. God hath not left Mankind to perish in the estate of Sin and Misery, into which they fell by the breach of the first Covenant: But hath been pleased of his meer Love and Mercy to make a second Covenant of Grace, wherein he freely offereth Pardon and Salvation, by Jesus Christ, to all those who shall truly Repent and Believe in him.

§. And seeing this Covenant is solemnly to be entred into, in our Infancy by Baptism, (which is the first benefit and favour we are capable of after we are born) it seemed good to the Excellent Compilers of this Catechism, to begin it where we begin our Christianity; and by the mention of our Name received in Baptism, to take occasion to mind us of our Obligations and Priviledges thereby.

THE Church Catechiſm.

Queſtion 1.

WHat is your Name?

Anſwer.

N. or M.

Queſtion 2.

Who gave you that Name?

Anſwer.

My God-fathers and God-mothers in my Baptiſm, wherein I was made a Member of Chriſt, the Child of God, and an inheritor of the Kingdom of Heaven.

Queſtion 3.

What did your God-fathers and God-mothers then for you?

Anſwer.

They did promiſe and vow three things in my Name:

Firſt, That I ſhould renounce the Devil and all his works; the pomps and vanity of this wicked World, and all the ſinful luſts of the fleſh.

Secondly, That I ſhould believe all the Articles of the Chriſtian Faith.

And thirdly, That I ſhould keep Gods holy Will and Commandments, and walk in the ſame all the days of my Life.

Que-

THE EXPLANATION OF THE CATECHISM.

Qu. 1, 2. Of the Benefits of Baptism.

§. OUght your Name received in Baptism, to put you in mind of the Duties and Priviledges of the Covenant, into which you did then enter? *Yes*

§. Are not Infants by reason of their tender age uncapable of receiving any benefit by Baptism? *No*

§. Were you in your Infancy thereby made and solemnly admitted,

1. A Member of Christ, and of his Church? *Yes*
2. A Child of God by Adoption? *Yes*
3. And an Heir of the Kingdom of Heaven? *Yes*

Qu. 3. Of the Vow of Baptism.

§. Were these great Benefits conferred on you absolutely, without any Conditions to be performed on your part? *No*

§. Did not your Sureties, who presented you to Baptism, then solemnly promise in your name and behalf, that you should,

1. Renounce the Temptations of the Devil, and the World; and mortifie the evil desires of your own corrupt heart? *Yes*
2. Believe the Principles of the Christian Religion, revealed by God in Holy Scriptures, and briefly comprised in the Creed? *Yes*
3. Sincerely and constantly obey all God's Commandments? *Yes*

Que-

Question 4.

Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answer.

Yes verily; and by God's help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God, to give me his Grace, that I may continue in the same unto my lives end.

Question 5.

Rehearse the Articles of thy Belief.

Answer.

I. I Believe in God the Father Almighty, maker of Heaven and Earth:
II. And in Jesus Christ his only Son our Lord,
III. Who was conceived by the Holy Ghost, Born of the Virgin Mary.
IV. Suffered under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell;
V. The third day he rose again from the Dead.
VI. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;
VII. From thence he shall come to judge both the quick and the dead.
VIII. I believe in the Holy Ghost.
IX. The Holy Catholick Church, the Communion of Saints.
X. The forgiveness of Sins.
XI. The resurrection of the Body.
XII. And the Life everlasting. Amen.

Que-

Qu. 4. Of our Professing to own, and Promise to perform our Baptismal Vow.

§. Do not you think your self engaged in your own person, to perform that Promise and Vow which your Sureties did make for you? *Yes*

§. And do you now promise and resolve, according to your bounden Duty, to perform these your Baptismal engagements? *Yes*

§. Can you do this without Gods help and assistance? *No*

§. Are you heartily thankful to God, for bringing you into this Covenant of Faith and Repentance, and so into a capacity of Salvation? *Yes*

§. And will you daily pray to God for Grace, to enable you ever to continue stedfast in this Covenant? *Yes*

§. Shall those who perform these Conditions, fail to reap the blessings of their Baptism? *No*

§. Or shall those who wilfully break them, escape the Wrath and Curse of God? *No*

Qu. 5. Of the Creed, consisting of twelve Articles.

§. Doth not the Apostles Creed, (consisting of Twelve Articles) contain a brief Summary of the Christian Faith, necessary to Salvation? *Yes*

§. Is there any Article therein, which cannot be proved by Holy Scripture? *No*

§. Can he be a true Christian, who denies any of them? *No*

§. Are you not in this Creed taught to believe and confess that there is one only living and true God? *Yes*

§. And doth it also teach you to believe, that in the unity of the God-head, there be three persons of one Substance, Power and Eternity? *Yes*

§. And that these three Persons are, God the Father our Creator, God the Son our Redeemer, and God the Holy Ghost our Sanctifier? *Yes*

Explicatory Questions on the several Articles. See pag. 10, 11, 12, 13. Art.

Art. I. Of God and his Attributes.

§. Hath God a body, parts, or passions, as men have? *No*
§. Is he then a most pure invisible Spirit? *Yes*
§. And is he not infinite in Being and Perfection? *Yes*
§. Is he eternal without beginning, ending, or any change? *Yes*
§. Is there any place where God is not present? *No*
§. Is there any thing past, present, or to come, which he doth not perfectly see and know? *No*
§. Is there any person too strong, or any thing too hard for him? *No*
§. Is he so perfectly good, that he cannot do, cause, or allow any thing that is evil or unjust? *Yes*

Particularly of the Father, his Works of Creation and Providence.

§. Is not the work of Creation principally attributed to God the Father? *Yes*
§. Did not he by his Word alone make all things in heaven and earth, of nothing, and every thing very good? *Yes*
§. Is there any Creature which can preserve it self without God's Providence? *No*
§. Is there any person or thing which is not under Gods Rule and Government? *No*
§. And doth not God order all things most wisely? *Yes*
§. Did not God at first make man after his own Image, in an holy and happy condition? *Yes*

Art. II. Of Jesus Christ, his Divine Nature, Person, and Offices.

§. Are not you, and all Mankind since *Adam*'s Fall, born in a very sinful and miserable condition? *Yes*
§. Can any but he who is called *Jesus* save you out of it? *No*
§. And was he also called *Christ*, because he was anointed to execute the Offices of a Prophet, Priest and King? *Yes*
§. Is not this *Jesus Christ* the Eternal and Only Son of God? *Yes*
§. Could we have been Redeemed, unless the Son of God had taken man's Nature upon him? *No*
§. Is Jesus Christ then both God and Man, in two distinct Natures, and one Person? *Yes*

Art.

Art. III. Of the manner of Christ's Incarnation.

§. Had Christ, when he took our Nature, any Father upon Earth? *No*

§. Was he as Man, conceived by the power of the Holy Ghost, in the Womb of the Virgin *Mary*, of her substance; and born of Her? *Yes*

§. Was the Birth of Christ stained with Original, or his Life with any Actual sin? *No*

Art. IV. Of the Sufferings of Christ.

§. Was Christ (tho innocent) condemned to die, by *Pontius Pilate*, the Roman Governour of *Judea*? *Yes*

§. Did Christ undergo for us the Wrath of God, and the Cursed death of the Cross? *Yes*

§. Could nothing satisfie God's Justice for our sins, but the Sufferings and Death of Jesus Christ? *No*

§. Was he also buried? and did he continue in the state of the Dead for a time? *Yes*

Art. V. Of Christ's Resurrection.

§. Doth Christ still remain under the power of Death? *No*

§. Did he by his own power, rise from the dead on the third day, and become alive again? *Yes*

§. And did he thereby declare himself, to have fully satisfied Gods Justice? *Yes*

Art. VI. Of Christ's Ascension, and Intercession.

§. Was Christ always to continue on Earth after his Resurrection? *No*

§. Did he (forty days after) in our Nature, and as our Head ascend up into Heaven? *Yes*

§. Is he now at Gods right hand, in fulness of Glory, with power over all things? *Yes*

§. Doth he there make Intercession for us to his Father, by pleading the merits of his Obedience and Sacrifice on Earth, for the acceptance of our persons and services? *Yes*

Art. VII. Of Christs coming to Judgment.

§. Shall not Christ come again from Heaven at the last day in great glory and power, to judge all the World in Righteousness? *Yes*

§. Shall every one at that day (both those that shall then be found alive, and those that have been dead) give an account to him of all their thoughts, words and actions? *Yes*

§. Can any escape this Judgment? *No*

§. Or hide their Sins from this Judge? *No*

Art. VIII. Of the Holy Ghost his Divinity and Office.

§. Is not the Holy Ghost God equal with the Father and the Son? *Yes*

§. Is it not the work principally of the Holy Ghost, to apply unto us the benefits which Christ hath purchased for us? *Yes*

§. Hath he in order thereunto, revealed the Will of God for our Salvation, in the Holy Scriptures, of the Old and New Testament? *Yes*

§. Was the same delivered to the Church, to be the only Rule of our Faith and Life? *Yes*

§. And doth He, by the Ministry of this his Word, enlighten, convert, sanctifie, and comfort us? *Yes*

Art. IX. Of the Church.

§. Is the whole company of Believers in all ages and places, (united into one Body under Christ their Head) called the Holy Catholick Church? *Yes*

§. Can any particular Company of Christians properly call themselves the Catholick Church? *No*

§. Or can any one man pretend to be the Head thereof? *No*

§. Had God a Church in all Ages to worship him? *Yes*

§. Can the Gates of Hell ever prevail, to destroy Gods Church upon Earth? *No*

And

And of the Communion of Saints.

§. Are there any Priviledges belong to us, as Members of the Church? *Yes*

§. Have all the true Members thereof Communion,

1. With one another, in all Offices of Piety and Charity? *Yes*
2. And with Christ their Head, in Grace here, and Glory hereafter? *Yes*

Art. X. Of Remission of Sins.

§. Is there forgiveness of sin to be had in the true Church? *Yes*

§. Doth our meer being of the Church intitle us thereto? *No*

§. Shall all, and only those who truly repent and believe, have all their sins for Christs sake freely pardoned? *Yes*

§. And shall all others, (though in the Church) remain under the guilt of Sin, and wrath of God? *Yes*

Art. XI. Of the Resurrection of the Dead.

§. Shall the Bodies of those that die, remain always in the Grave? *No*

§. Shall all the dead be raised up at the last day? *Yes*

§. And shall their Bodies be inseparably united again to their Souls, which never die? *Yes*

Art. XII. Of Life Everlasting.

§. Shall every one at the Resurrection, receive according to the works done in the Body? *Yes*

§. Shall the Righteous live for ever with God in Heaven, in unconceivable Glory and Hapiness? *Yes*

§. And shall the Wicked endure intolerable and continual torments, both in soul and body, in Hell for ever? *Yes*

§. Amen.

§. Do you by the word, *Amen*, testifie,

1. Your stedfast belief of all this? *Yes*
2. And your desire to live accordingly? *Yes*

Question 6.

What dost thou chiefly learn in these Articles of thy Belief?

Answer.

First, I learn to believe in God the Father, who hath made me and all the World.

Secondly, in God the Son, who hath redeemed me, and all Mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

Question 7.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments.

Tell me how many there be.

Answer.

Ten.

Question 8.

Which be they?

Answer.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the house of Bondage.

Qu. 6. Of the practical belief of these Articles.

§. Are not the belief of the Holy Trinity, and of what the several persons have done for you, the chief fundamental Articles of your Faith? *Yes*

§. Is it sufficient for salvation barely to know these Fundamentals, and to assent to them as true? *No*

§. Is it further necessary to salvation, that you sincerely pay that duty to every person, which his proper work for you doth peculiarly challenge? *Yes*

§. Do they rightly believe in God the Father, who do not love him, fear him, and serve him, as their great Creator, and merciful Preserver? *No*

§. Do they rightly believe in God the Son, who do not submit to him, trust in him and obey him, as their only Lord and Saviour? *No*

§. Do they rightly believe in God the Holy Ghost, who do not follow his direction, and make use of his assistance, as their Guide, Sanctifier and Comforter? *No*

Qu. 7, 8, 9, 10, 11. Of the Ten Commandments.

§. Are any in this life freed from their obligation to obey the Moral Law? *No*

§. Is not the Moral Law (which is the Rule of our Obedience) summarily comprehended in the Ten Commandments? *Yes*

Preface. Of the Motives to Obedience.

§. Should not [1] God's Sovereignty over us, [2] His relation to us, [3] and his delivering (as *Israel* of old from *Egyptian* bondage, so) us from our Spiritual thraldom, engage us to keep all his Commandments? *Yes*

Explicatory Questions on the several Commandments.
See pag. 18, 19, 20, 21.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a Jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel, and the Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no Murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbor.

X. Thou shalt not covet thy Neighbors House, thou shalt not covet thy Neighbors Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Que-

Qu. 9. What doſt thou chiefly learn by theſe Commandments?

Anſw. I learn two things: my duty towards God, and my duty towards my Neighbor.

Qu. 10. What is thy duty towards God?

Anſw. My duty towards God is,

I. To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my ſoul, and with all my ſtrength.

II. To worſhip him, to give him thanks, to put my whole truſt in him, to call upon him.

III. To honor his holy Name and his Word;

IV. And to ſerve him truly all the days of my life.

Qu. 11. What is thy duty towards thy Neighbor?

Anſw. My duty towards my Neighbor is,

V. To love him as my ſelf, and to do to all men, as I would they ſhould do to me.

To love, honor and ſuccor my Father and Mother. To honor and obey the King, and all that are put in Authority under him. To ſubmit my ſelf to all my Governors, Teachers, Spiritual Paſtors and Maſters. To order my ſelf lowly and reverently to all my Betters.

VI. To hurt no body by word or deed.

VIII. To be true and juſt in all my dealings.

VI. To bear no malice nor hatred in my heart.

VIII. To keep my hands from picking and ſtealing,

IX. And my tongue from evil ſpeaking, lying and ſlandering.

VII. To keep my body in temperance, ſobernels, and chaſtity.

X. Not to covet and deſire other mens goods, but to learn and labor truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

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Of our Duty to God, contained in the four first Commandments.

§. Is it not the sum of our Duty to God, to love him with all our heart, with all our mind, with all our soul, and with all our strength? *Yes*

§. Can we keep any of these Commandments aright, unless we thus love God above all? *No*

Co̅.I. Of the right Object of our Worship.

§. Doth not the first Commandment enjoyn us,
1. To take the true God for our only God? *Yes*
2. and to worship and glorifie him accordingly? *Yes*

† Do not they then break this Commandment,
1. Who forsake and fall away from the true Religion? *Yes*
2. Or who (though they continue in it, yet) do not know the true God, or not glorifie him as God? *Yes*

§. May we believe in, fear, or love any so much as God? *No*

§. Or give Religious Worship to any, but God alone? *No*

Com.II. Of the right Means, or matter of our Worship.

§. Doth not the second Commandment require, that we should Worship God, with such Worship, as he hath appointed in his Word? *Yes*

§. Hath not God there appointed us to worship Him, by
1. Daily Prayer and Thanksgiving in the name of Christ? *Yes*
2. Frequent Reading, Hearing and Meditating on his Word? *Yes*
3. And by the due use of Sacraments? *Yes*

† Do not they sin against this Commandment,
1. Who worship God by Images, or any other way contrary to his Word? *Yes*
2. Or who corrupt, neglect, or oppose any of God's Ordinances? *Yes*

§. Is it unlawful for the Church to appoint decent Ceremonies? *No*

* Will not the Lord, who is jealous for his own Worship, punish those as haters of him, who break this Commandment? *Yes*

Com.III.

Com. III. Of the right manner of our Worſhip.

§. Doth not the third Commandment require us, devoutly to perform every part of Divine Worſhip; and reverently to uſe every thing which nearly relates to God? *Yes*

† Do not they break this third Commandment, who profanely or irreverently uſe God's Holy Name, Titles, Attributes, Ordinances, Word, or Works? *Yes*

§. Are not Blaſphemy and Curſing; vain and falſe Swearing, and alſo taking unlawful, or breaking our lawful Oaths and Vows, heinous ſins againſt this Commandment? *Yes*

* Will the Lord ſuffer them to eſcape his Righteous Judgment, who wilfully break this Commandment? *No*

Com. IV. Of the ſolemn time of our Worſhip.

§. Doth not the fourth Commandment enjoyn us to keep Holy the Sabbath day; by ſpending it,
1. In worſhiping God, both in publick and private? *Yes*
2. Or in the works of Neceſſity and Mercy? *Yes*

† Do they not ſin againſt this Commandment,
1. Who ſpend the Sabbath-day in idleneſs? *Yes*
2. Or about their Worldly buſineſs, or Recreations? *Yes*

§. May Maſters command or permit theſe things to thoſe who are under their charge? *No*

* Should not, [1.] God's allowing ſix days for our own employment, [2.] and his challenging a ſpecial propriety in the ſeventh; and, [3.] His own Example, [4.] and his bleſſing and ſanctifying the Sabbath-day, move us to obey this Commandment? *Yes*

§. Is it ſufficient to worſhip God on the Sabbath-day only? *No*

§. Ought we to ſet apart ſome time for it every day? *Yes*

§. And muſt we religiouſly obſerve the Faſts and Feſtivals of the Church? *Yes*

Of our Duty to Man, contained in the six last Commandments.

§. Is not the sum of our Duty to our Neighbor, to love him as our selves? *Yes*

§. Do we thus love our Neighbors, unless we do to others what we would have them do to us? *No*

Com. V. Of the Duties to our Relations.

§. Doth not the fifth Commandment enjoyn us to perform the Duties we owe to our several Relations; especially to our Superiors? *Yes*

† Is not this Commandment broken,

1. By Children who are undutiful, irreverent, or unkind to their Parents or Guardians? *Yes*
2. By Subjects, who dishonour, disobey, or rebel against the King, or those in Authority under him? *Yes*
3. By People, who despise their Minister, resist his Doctrine, or withhold his Dues? *Yes*
4. By Servants, who are stubborn, slothful or unfaithful to their Masters? *Yes*
5. By any other Inferiors, who behave themselves proudly and scornfully towards their betters, in Age, Gifts or Estate? *Yes*

* Can they expect long life or prosperity who break this Commandment? *No*

Com. VI. Of Humanity.

§. Doth not the sixth Commandment require all lawful endeavours to preserve our own, and our Neighbors life and health? *Yes*

† Do not they sin against this Commandment, who hurt their own or their Neighbor's life or health? *Yes*

§. May we be intemperate, or urge others to be so? *No*

§. May we use angry or provoking words? *No*

Or bear Malice, or desire of Revenge in our hearts? *No*

Com. VII. Of Chastity.

§. Doth not the seventh Commandment enjoyn Chastity in heart, speech, and behaviour? *Yes*

† Do

† Do not they break this Commandment,
- 1. Who admit of any unclean thoughts and desires? *Yes*
- 2. Or use any filthy or unchast words, or gestures? *Yes*
- 3. Especially who commit Fornication, Adultery, or any other acts of Uncleanness? *Yes*

§. May we use any provocations thereunto? *No*

Com. VIII. Of Justice.

§. Doth not the eighth Commandment require the lawful furthering of our own, and our Neighbor's wealth and outward estate? *Yes*

† Do not they sin against this Commandment,
- 1. Who wrong others in their estate; by stealing, oppression, deceit, or any other unjust taking, or withholding what is anothers? *Yes*
- 2. Or by Idleness or Prodigality wast their own? *Yes*

§. May we steal small things, because we are poor? *No*

§. May we keep from the Owner what is found by us? *No*

Com. IX. Of Veracity.

§. Doth not the ninth Commandment enjoyn the speaking of truth, and the promoting our own and others good Name? *Yes*

† Do not they break this Commandment,
- 1. Who deny, conceal, or oppose the Truth? *Yes*
- 2. Or injure their own, or Neighbor's good name? *Yes*
- 3. Especially who bear false witness in publick? *Yes*

§. May we in any case tell any manner of Lye? *No*

§. May we slander, or flatter others? *No*
Or vainly boast of our selves? *No*

Com. X. Of Contentation.

§. Doth not the tenth Commandment require,
- 1. Our being content with our own Condition? *Yes*
- 2. And rejoycing at our Neighbor's welfare? *Yes*

† Do not they sin against this Commandment,
- 1. Who are discontent with their own Condition? *Yes*
- 2. Or who envy or grieve at their Neighbors good? *Yes*
- 3. Or inordinately desire any thing that is his? *Yes*

Catechist:

My good child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent Prayer.

Question 12.

Let me hear therefore if thou canst say the Lords Prayer.

Answer.

OUr Father which art in Heaven.
I. Hallowed be thy Name,
II. Thy Kingdom come,
III. Thy will be done in Earth as it is in Heaven,
IV. Give us this day our daily bread,
V. And forgive us our trespasses, as we forgive them that trespass against us.
VI. And lead us not into temptation,
VII. But deliver us from evil.

§. For thine is the Kingdom, and the Power, and the Glory. For ever, and ever. Amen.

Question.

What desirest thou of God in this Prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people,
I. That we may worship him,
II. Serve him,
III. And obey him as we ought to do.
IV. And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies.
V. And that he will be merciful unto us, and forgive us our sins.
VI, VII. And that it will please him to save and defend us, in all dangers, ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ, and therefore I say, Amen. So be it.

Que-

Catech. Of our need of God's Grace, and of the means to obtain it.

§. Are we able of our ſelves, to believe and to do all theſe things which we have promiſed, and are engaged to? *No*

§. Is not Prayer a ſpecial means to obtain the Aſſiſtance of God's Grace, to enable us hereto? *Yes*

§. Ought we therefore daily, and upon all occaſions, to pray unto God for it? *Yes*

§. May we pray leſs than twice every day? *No*

§. And will our Prayers be acceptable to God, unleſs our minds and hearts go along with our words? *No*

Qu. 12, 13, Of the Lord's Prayer, conſiſting of a Preface, ſeven Petitions, and a Concluſion.

§. May we pray for any thing, but what is agreeable to the Will of God? *No*

§. Is not the Lord's Prayer both a moſt perfect Form, and alſo a Pattern of Prayer? *Yes*

Preface.

Doth not the Preface direct us,

1. To pray unto God
   1. As our *Father* in Chriſt, and therefore willing to help us? *Yes*
   2. As in *Heaven*, and therefore able to help us? *Yes*
2. And to pray with, and for others? *Yes*

I. Petition.

§. Ought we not chiefly to aim at God's Glory in every thing? *Yes*

* Are we able of our ſelves to honour God aright? *No*

* Do we therefore in the firſt Petition pray,

That God would enable us and others, in every thing, to glorifie and honour him above all, in thought, word, and deed. *Yes*

II. Peti-

II. Petition.

§. Are not we and all men by nature, under the dominion of Sin and Satan? *Yes*

§. Can we reſcue our ſelves from that Slavery? *No*

* Do we therefore in the ſecond Petition pray,

1. That Satans Kingdom may be deſtroyed? *Yes*
2. That Gods Kingdom of Grace may be advanced, by bringing us and others into it; and by keeping us all in it? *Yes*
3. And that his Kingdom of Glory may be haſtened? *Yes*

III. Petition.

§. Are not we naturally prone to rebel againſt Gods Commands, and to murmur at his Providence? *Yes*

§. And inclined to do the will of the Fleſh and the Devil? *Yes*

* Do we therefore in the third Petition pray,

1. That God would make us and others, able and willing to obey his Word, and ſubmit to his Will in all things? *Yes*
2. And both theſe, with the like chearfulneſs, ſincerity and conſtancy, as the Angels do in Heaven? *Yes*

IV. Petition.

§. Can we by our own induſtry procure the outward comforts of this life, or can they of themſelves ſuſtain us, without Gods Bleſſing? *No*

* Do we therefore in the fourth Petition pray,

1. That upon our lawful endeavours, we may of Gods free gift, receive a competent portion of the good things of this Life? *Yes*
2. And may enjoy Gods Bleſſing with them? *Yes*

V. Petition.

§. Are we not by our ſins become Debtors to the Juſtice of God, and liable to Condemnation? *Yes*

§. Can we or any other Creature make any ſatisfaction for that Debt? *No*

* Do

* Do we therefore in the fifth Petition pray,
  That through the ſatisfaction of Chriſt, we and others may be acquitted, both from the guilt and puniſhment of Sin? *Yes*

§. Can we expect forgiveneſs from God, unleſs we from our hearts forgive others their offences againſt us? *No*

VI. Petition.

§. Are not Satan, the World, and the Fleſh, always ready by their Temptations, to draw us to Sin? *Yes*

§. Are we of our ſelves willing to reſiſt, or able to overcome them? *No*

* Do we therefore in the ſixth Petition pray,

§. That God would ſo ſubdue the Fleſh, over-rule the World, and reſtrain Satan, that we and others,
  1. May not be tempted to Sin? *Yes*
  2. However may not fall into it? *Yes*
  3. Eſpecially not live impenitently in it? *Yes*

VII. Petition.

§. Can we hope to eſcape the evil of Puniſhment, if we ſo yield to temptation as to commit Sin, or continue in it? *No*

* Do we therefore in the ſeventh Petition pray,
  That we and others may not provoke God by our ſinning and impenitence, to puniſh us with evils and miſeries, temporal, ſpiritual, or eternal? *Yes*

The Concluſion.

§. Ought we in our Prayer to praiſe God? *Yes*

Aſcribing to him, eternal Sovereignty over all, Power to do all, and Glory from all? *Yes*

§. And ſhould we take our encouragement in Prayer, from theſe Attributes of God? *Yes*

Amen.

§. Do you by the word *Amen*, declare your belief that God can, your hope that he will, and deſire that he may grant your requeſts? *Yes*

Question 14.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.

Question 15.

What meanest thou by this word, Sacrament?

Answer.

I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question 16.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spiritual grace.

Question 17.

What is the outward visible sign, or form in Baptism?

Answer.

Water: wherein the person is Baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Question 18.

What is the inward and spiritual grace?

Answer.

A death unto sin, and a new birth unto righteousness; for being by nature born in Sin, and the Children of wrath, we are hereby made the Children of grace.

Que-

§. Of the Sacraments.

Qu. 14. Of their Author, number and neceſſity.

§. Hath God (beſides Prayer) appointed his Word, and Sacraments, to be the ordinary outward means of Grace? *Yes*

§. Hath Chriſt ordained any more Sacraments in his Church beſides Baptiſm, and the Lords Supper? *No*

§. Doth not the wilful neglect of theſe highly offend God, and endanger our Salvation? *Yes*

Qu. 15, 16. Of their nature, and parts.

§. Hath not Chriſt ordained the outward parts of a Sacrament to be,

1. Signs of inward and ſpiritual Grace? *Yes*
2. Means to convey grace to the Soul? *Yes*
3. Pledges to aſſure us, that the Graces ſignified ſhall be conveyed to Believers? *Yes*

§. Is there not then in every Sacrament,

1. An outward part to be ſeen by the Eye? *Yes*
2. And an inward part to be diſcerned, and received by Faith? *Yes*

Qu. 17. Of the outward part of Baptiſm.

§. Hath Chriſt inſtituted any outward matter beſides Water, to be uſed in Baptiſm? *No*

OR, any outward Form but Dipping, or Sprinkling *No*
In the Name, &c.

Qu. 18. Of the inward grace of Baptiſm.

§. Are we not by nature guilty of Original Sin, and liable to Gods Wrath? *Yes*

§. Is not the pardoning of this Original guilt, the ſubduing our natural Corruption, and the reſtoring us to Gods favour, the inward grace of Baptiſm? *Yes*

Question 19.

What is required of Persons to be Baptized?

Answer.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question 20.

Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Because they promise them both by their Sureties, which promise when they come to age themselves are bound to perform.

Question 21.

Why was the Sacrament of the Lords Supper Ordained?

Answer.

For the continual Remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby,

Question 22.

What is the outward part or sign of the Lords Supper?

Answer.

Bread and Wine, which the Lord hath commanded to be received.

Que-

Qu. 19, 20. Of the Subject qualified for Baptiſm.

§. May perſons of riper years be admitted to Baptiſm, until they profeſs their Repentance, Faith in Chriſt, and Obedience to him? *No*

§. Ought not Infants to be Baptized, who are preſented by ſuch as profeſs and engage theſe things? *Yes*

§. Will the profeſſion and engagement of your Sureties ſuffice for you any longer, than till you come of Age to take it upon your ſelf? *No*

§. Do not thoſe who then live in Impenitence and Unbelief, forfeit the benefits of their Baptiſm? *Yes*

Qu. 21. Of the end and uſe of the Lords Supper.

§. Is not the Lords Supper often to be adminiſtred? *Yes*

§. Is Chriſt therein offered up a Sacrifice to his Father? *No*

§. Is there not in it a lively repreſentation of that Sacrifice of himſelf offered upon the Croſs once for all? *Yes*

§. *AND*, Was it ordained to revive in us the memory of Chriſts death, and of the benefits purchaſed for us thereby? *Yes*

Qu. 22. Of the outward part of the Lords Supper.

§. Are not both Bread and Wine the outward matter of the Lord's Supper? *Yes*

§. Is the ſubſtance of the Bread and Wine, by Conſecration changed into the ſubſtance of the Body and Blood of Chriſt? *No*

§. Will it ſuffice to look only on the Bread and Wine in the Lord's Supper, unleſs we alſo take, eat, and drink of them? *No*

Question 23.

What is the inward part or thing signified?

Answer.

The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.

Question 24.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question 25.

What is required of them who come to the Lords Supper?

Answer.

To examin themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in Charity with all men.

The End of the Catechism.

Qu. 23. Of the Inward part of the Lords Supper.

§. Doth not the Bread broken in the Lords Supper, signify the Body of Christ broken upon the Cross for us? *Yes*

§. And doth not the Wine poured out represent his Blood shed for us? *Yes*

§. Do Believers feed on the Body and Blood of Christ in the Lords Supper, as truly and really as they do on the Bread and Wine? *Yes*

§. Is this done after a Corporal and Carnal manner? *No*

§. Or is it done after a Spiritual manner, while by Faith they apply to themselves the benefits of Christs death? *Yes*

Qu. 24. Of the Benefits of the Lords Supper.

§. Doth not this spiritual feeding on the Body and Blood of Christ in the Lords Supper,

1. Nourish and strengthen our Souls? *Yes*
2. And also comfort and refresh them? *Yes*

§. Are our Souls as truly and really hereby strengthened and refreshed, as our Bodies are by Bread and Wine? *Yes*

Qu. 25. Of Preparation to the Lords Supper.

§. Can any expect to receive these benefits in the Lords Supper, but those who come to it duly prepared, and receive it worthily? *No*

§. Can we prepare our selves aright, unless we strictly examin our selves before we come? *No*

§. Must we especially examin our selves of the truth of our [1] Repentance, and new Obedience, [2] Faith, [3] Thankfulness, [4] and Charity? *Yes*

[1] May notorious and customary Sinners presume to come without Repentance to this Holy Sacrament? *No*

§. Ought every one who would come duly prepared,

1. To examin their hearts and lives by Gods Law? *Yes*
2. To bewail and abhor, confess and forsake all their Sins? *Yes*
3. And stedfastly to purpose, and constantly to endeavour after a holy Life? *Yes*

[2, and 3.]

[2, and 3.] Can those who are ignorant, unbelieving, or unthankful, partake of the comforts of this Spiritual food? *No*

§. Must every one that would spiritually feed on Christ in this Sacrament understand and believe,

1. Their own Misery by Sin, Original and Actual? *Yes*
2. The sufficiency of Christs Death to satisfie Divine Justice for all their Sins? *Yes*
3. And Gods willingness for Christs sake, to seal a pardon to all true Believers in this Sacrament? *Yes*

§. And ought they also thankfully to commemorate the wonderful love of Christ in dying, to purchase such great benefits? *Yes*

§. [4.] Shall injurious, malicious, and uncharitable persons, receive pardon or grace from God in this Sacrament? *No*

§. Must every one who would be a welcom Guest at this Feast of Charity,

1. Be sorry for the injuries they have done to others, and ready to make them satisfaction? *Yes*
2. Forgive heartily, and be willing to be reconciled to those who have offended them? *Yes*
3. And also give, according to their ability, to those who are in necessity? *Yes*

The Conclusion.

§. Is it a very heinous sin in any, either to receive unworthily; or not to receive at all, upon pretence of unfitness, while they never endeavour to prepare themselves? *Yes*

§. Is it therefore the duty of every one that is of competent age and discretion,

1. Seriously to prepare themselves for this Ordinance, by self Examination, sincere Repentance, and fervent Prayer? *Yes*
2. Diligently upon every fit opportunity to partake of it, with due Reverence, heedful Attention, a lively Faith, and devout Affections suitable thereto? *Yes*
3. And carefully ever after, to fulfil their Vows then made and renewed? *Yes*

FINIS.

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